000 only technical changes have occurred here.

592 I noted that as we were walking out of Weol, and I asked the priest how many families there were per house, he asked a man and the fellow said there were five in one of the big round houses nearby. Another man rebuked him and said no, there were only three in it. The priest said this is because the government has the law that only three families may live in a house, for health reasons. However, the folk secretly manage to have more. The first man was giving the folk away.

541 I forgot to say that at the whip fights (main
697 tjatjih)[1] there was a band of extra gay fellows who did a lot of the sideline chanting and chorusing. They had red and white banners and at one time when we were taking photographs they came dancing en masse and singing across the field like a slow moving army. At 5 P.M. they raised the banners, singing lustily, and marched off. I asked who they were, and the Radja said that they were the prisoners of the jail, who had been given the day free, and that they were now marching back to jail!

463 The assistant says that all or nearly all
462 men in Weol are farmers. Some, but very few,
231 have specialist skills, but even those farm too. Not one woman has any other job than that of helping in the fields and making mats or weaving in her spare time. Nearly every man has a few to many horses, and some have other animals.

• 354 A bad feature of the old houses is the smoke from the fire which coats everything with soot and makes for additional darkness, but on the good side is the warmth which comes with the smoke.

769 Theory on reading Coolhaas:[2] The Ngada nadu
718 which is for the male ancestors is a small
342 replica of the conical houses of Manggarai. The
173 small bhaga houses of the female houses are
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[1] [See pp. 91-92, cat. 116 --Analyst]
[2] [See bibliography, cat. 113 --Analyst]

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178 In terms of technology and occupation, there
463 have been very few changes. They still farm
in the old way, and there have been no new jobs
342 created. There are today such houses as the
178 kapitan's, with a bit of cement work. This is
354 new. And every house has a pelita /a kind of
lamp/ for which they buy kerosene. Few of
them have any real lamps like the kapitan's.
The assistant has one, but it is typically out
291 of order. Shirts here are new, but they are
178 rare and cost much. Shoes are new here and
[413] are very rare. Pens, etc., are extremely rare.
The women no longer wear the homespun blouses.
They wear homespun sarongs like the men do,
but buy kebaya of thinner cloth today.

286 They cannot make thin cloth with their
looms, and this is a great handicap. What
they make is too heavy. This is mainly a mat-
ter of thread. They can't spin thread any
thinner than they do and have it strong enough
so that it will not break in the loom. Thus,
if they could get trade thread, they might be
able to weave thinner cloth (?).

[346] The only tin roofs are on the grave-bone
shrines of Odja and Wanda.

Every woman spins thread and weaves. There
are no specialists, however, who sell cloth.
This is done only rarely.

463 There are no smiths or specialists of any
326 kind. There were about twenty men who worked
563 at making pots here, and this started evidently
about two years ago. It was a Chinese company
(evidently tied in with the Radja some way),
and these lads worked in their spare time. As
there are no orders now, they are working
there no longer. It is not a native craft.

241 The most important local agricultural crop
and food source is maize, by far. Then come
rice, vegetables, and yams. There is no sago;
000 they have never heard of it. Little meat is

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243 he came back, he at once made a sawah, and the
177 others saw that it was good. Now, everyone
788 plants at least one sawah. Formerly there were no sawah. This is an excellent case of acculturation via the hadj.

412 Formerly the people here did not use hoes
177 or shovels. These came in at the time of the Dutch entry. Before that they had an iron tipped digging stick only. There are no carts.
493 They thought about my proposal for a group to buy one as an investment for hiring. Perhaps there is too little money even to pay for a bicycle here.

352 There are no tables, chairs, or lamps, ex-
●354 cept in rare houses like the kapitan's. The
178 only new thing is the kerosene wick, not the lamp. It is called pelita.

342 The house type has changed here from a
178 larger to a smaller structure, and many of the old style roofs are still to be seen.

291 Women now use bought cloth to make thin
178 kebaya. Formerly they made blouses of homespun, but these are all gone. Men and women still wear homespun sarongs. Men wear this alone and are usually bare above the waist. If a man wears a selendang, he is a big man. If he wears a shirt, this is really very slick attire. There were no shoes here at all before, and few now.

301 Men and women wore earrings before, the men
753 ones of gold (look like silver) which the pagans still wear, and the women ones of a different
[304] style. The assistant's ears are pierced, but this is no longer done to the boys, only to the girls. Beads are worn by men and women on festive occasions. These are great ceremonial objects and are worn by the people who are proud of them. If one is not entitled to them, he will become sick if he wears a string of beads.